VOL. XVI. NO. 12.

THE American Missionary

"Go ye into all the World and preach the Gospel to every creature."

MISSIONS & SCHOOLS AMONG THE FREEDMEN AND ABROAD.

He hath sent me,...to preach deliverance to the captives...to set at liberty them that are bruised.

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relating to the business of the Association may be addressed to either of the Secretaries as above.

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Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

American Missionary.

VOL. XVI. DECEMBER, 1872. NO. 12.

AMERICAN MISSIONARY ASSOCIATION

TWENTY-SIXTH ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION.

The American Missionary Association commenced its Twenty-sixth Annual Meeting, Oct. 30th, 1872, at 3 o'clock, P. M., in the Presbyterian Church, Racine, Wis.

In the absence of the President, Rev. M. E. Strieby, Secretary, called the meeting to order, and Rev. G. F. Magoun, D.D. of Iowa, one of the Vice Presidents, took the Chair, and opened the meeting with devotional exercises. The hymn, "All hail the power of Jesus' name," was sung, a part of sixty-fifth chapter of Isaiah was read, and prayer was offered by Dr. Magoun.

The Chair was then taken by Hon. E. D. Halton, of Wisconsin, one of the Vice Presidents of the Association.

Rev. H. C. Hitchcock, of Wisconsin, was chosen Secretary, and J. F. Claflin, Esq. of Illinois, was made Assistant Secretary.

On motion of Rev. Moses Smith of Illinois, the following were made the Committee of Arrangements for the meeting:

Rev. T. P. Sawin, Pastor of the First Congregational Church, Racine, Wis.; Rev. M. E. Strieby, Secretary, of New York; Gen. C. H. Howard, Western Secretary, Chicago.

On motion of Rev. T. P. Sawin, of Wisconsin, the following were made the Business Committee:

Rev. Flavel Bascom, D.D., of Illinois; C. C. Olin, Esq., Wisconsin; Rev. J. M. Williams, Wisconsin; David McDougal, Wisconsin; Prof. J. C. Webster, Illinois.

On motion of Gen. C. H. Howard, of Illinois, the following were made the Committee on Nominations:

Rev. Hiram Foote, Wisconsin; Hon. S. B. Gookins, Illinois; C. H. Whittlesey, Esq., Illinois; Rev. E. M. Cravath, New York; C. H. Howard, Illinois.

The Report of the Treasurer was read by Rev. Geo. Whipple, Secretary, New York.

The Report of the Executive Committee was read by Rev. M. E. Strieby, Rev. Geo. Whipple, Secretaries, and by Rev. E. M. Cravath, Field Secretary.

Voted that both of the above Reports, in their various parts, be referred to the appropriate committees.

The audience then joined in singing the hymn, "Jesus who knows full well," and prayer was offered by Rev. Dr. Bascom, of Illinois.

Gen. J. K. Lewis, of Georgia, spoke upon the Educational work of the Association in that State.

The Committee on Nominations presented the following report, which was adopted:

On Report on Finances: Ralph Emerson, Illinois; Rev. W. W. Patton, D D., Illinois; Hon. S. D. Hastings, Wisconsin; O. A. Bogue, Esq., Illinois; Gen. J. K. Lewis, Georgia.

On Educational Work among the Freedmen: Pres. G. F. Magoun, D.D., Iowa; Rev. Moses Smith, Illinois; E. M. Cravath, New York; Anson Hutchinson, Wis.

On Church planting at the South: Rev. Wm. D. Love, D.D., Michigan; Rev. E. P. Goodwin, D.D., Chicago; Ill.; Rev. C. L Woodworth, Boston, Mass.; Rev. F. B. Doe, Wisconsin.

On Ministerial Education among the Freedmen: Rev. L. Whiting, D.D., Wisconsin; Rev. C. H. Richards, Wisconsin; Rev. M. E. Strieby, New York; Rev. A. Little, Wisconsin.

On the Chinese in America: Rev. Wm. A. Bartlett, D.D., Illinois; Rev. T. A. Wadsworth, Wisconsin; Gen. C. H. Howard, Illinois.

On Report on Indian Missions: Hon. J. V. Farwell, Illinois; Rev. R. B. Howard, Illinois; Rev. E. P. Smith, Iowa; Rev. L. J. White, Iowa; Rev. A. L. Ellsworth, Iowa.

On Report on Foreign Missions: Pres. A. L Chapin, D.D., Wisconsin; Rev. G. T. Ladd, Wisconsin; Rev. Geo. Whipple, New York; Rev. G. S. F. Savage, D. D., Illinois; Rev. Dr. Riggs, of the Dacotah Mission.

On Systematic Giving: Rev. E. P. Goodwin, D.D., Illinois; Rev. L. Clapp, Minnesota; Rev. H. A. Stimpson, Minnesota; Rev. C. M. Terry, Minnesota.

The Committee of Arrangements reported an order of exercises, which was adopted, subject to such changes as may be found advisable from time to time.

Wednesday Evening Session.—The Association met in the evening at half-past seven o'clock, Vice President Holton in the Chair.

The Annual Sermon was preached by Rev. E. P. Goodwin, D.D., of Illinois, from Matt. 16: 8, "The children of this world are wiser in their generation than the children of light."

The opening exercises were conducted by Rev. Moses Smith, Rev. C. H. Richards, and Rev. Dr. Patton.

Voted that the first order to-morrow morning be the Report of the Committee on the Financial Report, and that the hour from 9 to 10 be given to devotional exercises.

After singing and the benediction, the Association took a recess till 8 o'clock Thursday morning.

Thursday Morning Session.—The Association met again at 8 o'clock, Thursday morning, Vice-President Holton in the Chair. Prayer was offered by Rev. Mr. Curtiss, of Illinois.

The report of the Committee on Educational Work among the Freedmen, not being yet ready, the subject was opened for general discussion. Rev. E. M. Cravath, Field Secretary, gave some account of the work.

He was followed by Rev. C. M. Terry, of Minnesota, on the same subject.

At 9, A. M., the Association engaged in devotional exercises, led by Rev. C. H. Richards, of Wisconsin. One hour was occupied in singing, prayer and conference; brethren Holton, Strieby, Chapin, Bascom, Doe, Weir, and Smith taking part.

At 10 o'clock, the Association resumed business, Rev. Dr. Chapin, of Wisconsin in the Chair.

Rev. Dr. Magoun, from the Committee on Education among the Freedmen, presented the following report, which, after remarks by Dr. Magoun, was adopted.

The Committee have had in their hands that portion of Secretary Strieby's Report containing a general survey of the education of the Freedmen, the detailed survey of the Field Secretary including statistics of the Eastern Department, together with the statistics of the Western Department; and a number of catalogues of chartered institutions. From the summary attached to these papers, and from our own analysis, we find that seven chartered institutions of a higher character are reported, with 36 instructors and 1800 students attending and of these students, 333 are under College instruction, and 34 studying theology. The institutions referred to are Straight, Tougaloo, Fiske, Berea, Atlanta, Talladega, and Hampton. In several of these college classes are already formed; they will all presently have such classes. The work of their Normal Departments is one evidently of special immediate and very great usefullness. Besides these there are 21 Graded and High Schools, 16 in the Eastern and 5 in the Western field, with 110 teachers, with Normal Departments containing 6.477 pupils. In three of these there are Commercial and Industrial Courses of instruction with 63 pupils. There are also 69 Common schools, with 33 teachers in the Eastern Department and 66 in the Western—99 in all, and 8,731 pupils, and 8.809 Sabbath school scholars in the Sabbath schools attached to them. In all 346 persons have been under commission during the year, and 15.208 pupils enrolled in the Eastern and Western Departments taken together. The whole work covers the States of Virginia N. Carolina, So. Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas the Indian Territory, Arkansas, Tennessee and Missouri.

The magnitude and importance of this work can hardly be over estimated. Only one thing has more impressed the Committee in going through the interesting and impressive details placed before us, viz. the necessity of its immediate and great enlargement. While we stand appalled at the masses of colored men suddenly called to citizenship without being educated to it, our obvious duty to push the work of educating their children, so soon to be men and women themselves with all the energy, compass, and completeness possible is not only unquestionable but oppressive. More than the $228,000,00 expended on the whole work last year; more than the $400,000 recommended to be raised by the National Council at Oberlin a year since is needed for this branch of the work alone. Two things alone the institutions of various grade sustained by the Association do not seem to lack—a multitudiuous and enthusiastic attendance, and the influences of the Holy Spirit. In all these respects their wants are many, great, and pressing. The very great wisdom of planning and planting the higher institutions for this most needy people at the earliest moment is now apparent. It will be the highest wisdom now to improve and elevate them in advance of the immediate necessities created by the rapid progress of the lower schools. Thousands will presently be knocking at the doors of these young colleges, where now there are hundreds; and instead of a hundred teachers of common schools and a little more than a hundred teachers of graded schools there will soon be thousands upon thousands of such christian teachers needed. The call upon persons of large means to endow and equip these colleges, for which large sums are needed, will we trust be heeded. Such operations springing up among the people or the pupils themselves, as that of the Jubilee Singers putting $20,000 into the Treasury of a single institution manifestly cannot be repeated. Evidently too, the work of the Association must pass more and more out of the realm of common school instruction, and develop itself more and more in that of the higher education. The teachers and leaders of the people must come from the Normal Schools and Colleges now established in usefulness and in the confidence of the people, and of the former at least many more must hereafter be founded. And these will require ample gifts, and a great many of them, as well as the colleges. The time has clearly come for a notable enlargement of Christian and public

spiritual munificence in this grand work of educating a people in knowledge and cul ture founded on the sure foundation of God's Holy Word.

The Committee cannot bring back the subject referred to them to the action of the Association without uttering their profound gratification at the features of conversion experience among students which come out in the detailed reports from the different institutions. Conviction of sin, continuous enough to show its reality and depth, followed by a clear and distinct sense of pardon and acceptance through the blood of Christ have marked these conversion experiences in a degree to certify the thoroughly evangelical character of this education work, and call for profound gratitude to God. In this view, what has been begun in some institutions in the training of well educated colored preachers is of the greatest moment and hope. The Committee have been stirred with wonder and joy at the onward movement disclosed in the papers placed in their hands; and they are compelled on all accounts to say what *a very great increase of gifts* is wanted and loudly demanded, for the endorsement and equipment and current expenses of these Colleges, Seminaries, and Schools.

GEORGE W. MAGOUN, CHAIRMAN.

Rev. Dr. Whiting, of Wisconsin, from the Committee on Ministerial Education among the Freedmen, presented the following report, which, after remarks by Bro. M. T. Weir, of Kentucky, Secretary Strieby, and Rev. Isaac Preston, of Illinois, was adopted.

The Committee discover the almost vital demand for an abundant ministry of preaching among the freedmen. God has ordained the living ministry for a work nothing can displace or equal in effectiveness.

This race are affected—as are all rudimentary civilizations—in a marked degree by the forces of popular speech. The *masses* really can be reached in no other way, and no other method would be equally useful to them.

The Committee earnestly commend the plan of the Association to make *novitiates* in this ministry, of the more approved and advanced young men in their schools. This temporary trial-service is a training the schools cannot equally well impart.

It will fashion the young pupil-heart to the work; give a knowledge of the necessities of the people by actual contact—train to a skill in presenting truth and meeting the masses which, unless gained early, is seldom gained at all—and the people, always drawn by youthful enthusiasm, grow through such a ministry into an interest and care for the ministry as a profession which they never would feel without this acquaintance with the processes of preparation for it.

The committee think, indeed, that some such supplemental method is *indispensable* in carrying the preached word into the wide wastes which so cover the field of the Association.

Each year maturer, better gifts for this work will be in the hands of the schools. We call special attention to the plan of the Association for multiplying this native ministry through temporary labors in it during the school period.

LYMAN WHITING, CHAIRMAN.

Hon. S. D. Hastings, of Wisconsin, from the Committee on the Financial Report presenting the following report, which was adopted:

The Committee to whom was referred the annual statement of the Treasurer, with the accompanying paper, would respectfully report that the documents bear evidence that they contain a correct statement of the financial transactions of the Association during the past year. The footings are correct, and the report has the certificate of the auditors to the effect that they have examined the vouchers and found every thing right.

The total receipts for the fiscal year were	$329,938 93
And the total expenditures were	327,997 67
	$1,941 26
The balance against the Association Sept. 30, 1871, was	$61,861 84
The balance against the Association Sept. 30, 1872, is	59,920 58
	$1,941 26

The reduction in the debt being the difference between the receipts and expenditures for the year.

The expenditures for the past year have been made for the following purposes:

For the support of Missions in different localities, including the Southern field	$236,247 94
For Missions in Italy, contributed for this special purpose	500 00
For permanent endowments	48,927 00
	$285,674 94
For expenses of various kinds in carrying on the operations of the Association	42,322 73
	$327,997 67

The expenses of the year appear to have been over 12 per cent. on the total receipts of the Association, or a trifle over 15 per cent. on the amount received for Mission purposes.

[This includes the cost of the "American Missionary," a large share of which is repaid. If this expenditure were deducted the figures would be 10.05 per cent., or 12.8 per cent. instead of 12, or 15. —Ed. American Missionary.]

While we have the utmost confidence in the wisdom and prudence of the Secretaries and Committee who manage the affairs of the Association, we would kindly suggest whether the ratio of expenses to the receipts could not be reduced.

The Committee have nothing before them by which they can form an opinion as to the economy with which the affairs of the Association have been managed, or as to the wisdom of the various expenditures which have been made, but that future Committees may have the proper documents before them to enable them to form an intelligent judgment on these points, we would suggest that such of the books and vouchers of the Association, as may be necessary for the purpose, be on hand at the next annual meeting. They recommend the adoption of the following resolutions:

1. *Resolved*, That the Treasurer be in future requested to report all the permanent endowment fund belonging to the Association, its source, how invested, amount of income therefrom, and how expended; also, all real estate and other property, its source, where located, amount of income from it (if any), and how expended, and expense of land not productive.

2. *Resolved*, In view of the broadening field of the Association, the encouraging developments of Providence, and the necessities of our country in its relation to the freedmen, that the Churches should raise, for the purposes of the Association during the ensuing year, not less than $500,000 (five hundred thousand dollars).

3. *Resolved*, That it should be the endeavor of the pastors so to train the Churches in systematic benevolent contributions as not to require the employment of agents to secure annual collections in aid of this Association, and that we commend the efforts of the officers of the Association to carry out this method, having due regard to the necessities of the treasury.

4. *Resolved*, That the Executive Committee be requested to have present at the next meeting of the Association such books and documents as will enable the Finance Committee to form an intelligent judgment as to the propriety of the expenditures of the Association and the economy of its management.

Rev. W. A. Bartlett, of Illinois, from the Committee on the Chinese in America, presented a report, which, after remarks by Mr. Bartlett, was adopted.—[The copy of this report has not been forwarded.—Ed. Mis.]

Hon. S. D. Hastings, from the Committee on the Financial Report, requested leave to offer an amendment to the report of that committee, substituting $500,000, instead of $400,000, as the sum which the Association shall ask from the churches for the operations of the coming year. The amendment was adopted with enthusiasm.

The audience united in the singing of the verse, "Shall we whose souls are lighted."

Rev. R. B. Howard, of Illinois, from the Committee on Indian Missions, presented the following report, which, after remarks by Rev. Dr. Riggs, of the Dacotah Mission, Pres. Chapin, Hon. E. D. Holton, Hon. J. V. Farwell, and Rev. E. P. Smith, Secretary of Indian Missions, was laid over for still further discussion.

Your Committee believe that results already more than justify the wisdom of the policy lately adopted by the Government toward the Indians. They prove that had the Government taken this course twenty years ago we should not now have been discussing the question of the civilization of the red men. In view of the pressure of greed and political patronage, which is sure to continue against the working of the present humane policy, the moral sentiment of the nation should be aroused and brought constantly to aid the President and his Cabinet; and Congress should be made to feel that appropriations to be expended, without fraud, for the benefit of the wards of the Government will receive the approbation of their constituency.

The Churches of the land must arouse the consciences of the American people more and more, until it shall be impossible to return to the old ways of Indian fraud and cruelty. The necessities of the case are becoming more and more pressing. We have no longer a border to which we can banish our savages. They must live within the lines of our civilization, either as barbarians, or as a civilized people.

As savages, they cannot be tolerated; the alternative is the successful execution of the present effort for their elevation.

We congratulate the Association on the success with which its Christian work has been prosecuted during the past year. This is owing to the business capacity and Christian character of the men which it has nominated as agents As the Government continues to demand agents, not only of competent business ability, but of pronounced Christian character, we trust this body of Christians will always be able to meet that demand.

The American Missionary Association should hold itself in readiness to enter and occupy any new field that may be opened to it among the Indians. Its past success warrants the belief that missionary work for the red men can be committed to no wiser or safer hands.

Your Committee would suggest as a matter to be immediately considered and acted upon by our executive officers, a consultation with the A. B. C. F. M. on the feasibility of transferring the care of Indians under its charge to the care of this Association. In this way it seems to us the work itself would be simplified and unified; the Government would have but one body of Congregationalists to co-operate with, and the appeal for Church contributions and their expenditure would be through but one channel. Brethren, we ought to nerve ourselves to take and fitly bear the new and increasing responsibility laid upon us in this work by Providence, and to seek the direct and enabling influence of the Holy Ghost.

After prayer by Rev. S. J. Humphrey, District Secretary of the American Board, the Association took a recess till two o'clock, P. M.

THURSDAY AFTERNOON SESSION.—The Association met again at 2 o'clock P. M. Vice-President Magoun in the Chair, and was opened by singing the hymn, "Behold, the expected time draws near," and prayer by Prof. J. C. Webster, of Illinois.

Rev. W. D. Love, D. D., of Michigan, from the Committee on Church Planting at the South, presented the following report, which, after remarks by Rev. Dr. Patton, of Illinois, was adopted.

The Committee on "Church Planting in the South" commend the theory and practice of the Secretaries and Missionaries of the Association. The obstacles in this department of labor are more numerous and varied than the patrons of the Society generally suppose. When and where to form churches? How much to affiliate with existing ones of long standing? Whether ever to absorb them? How to conduct our own labors without exciting jealousies, oppositions, and bitterness from other denominations being upon the ground? are questions constantly recurring. There are already churches enough among the Freedmen of one kind, and these are amply supplied with ministers, such as they are. Northern Missionaries, of some denominations, found at the South a large number of churches and preachers of their own order, but without their type of piety. Our own Missionaries found no churches or ministers of our own polity. They could have absorbed and catalogued many of the existing churches, with their leaders. But such additions would have been dead-weights on our hands, a stigma to our principles, and a source of irritation to other denominations. Intemperance, licentiousness, lying, stealing, exist in many of those churches without discipline, and under the patronage of the Christian name. It is sometimes proclaimed among them that they have "no use for Bible Christians." Drunken church-members can at times be counted by the dozen, especially on Sunday. Thefts and adulteries that grew out of the hot-bed of slavery are not yet rooted up.

Churches and ministers of such corruptions are not for absorption, but regeneration. Holiness cannot be infused among them, they must be born again. The isolated instances of piety there will not leaven the whole lump without first an exposure of its wickedness. Grace requires light, as leaven requires heat. Reconstruction in the churches was more needed than in the States. Missionaries of their own denominations have found it so. Missionaries to the dead Armenian and Nestorian Churches long ago proved that man *can* not breathe into such masses a spiritual life, and that God *will* not. He demands first a law work that revives sin. Then they themselves put off their old habits as the carcass of the old man with his deeds.

We must begin with first principles; teach and preach the Gospel in prayer until God gives converts, and then form churches, with the doctrines, watch and discipline of Christ's house. Thus primitive churches grew *from* the synagogue, not *in* them. Opposition may now be awakened as of old; we are only in watching and prayer to maintain the spirit and teaching of Christ and go forward. What is good and true in the old bodies will segregate itself from the mass and join the new.

The wants of the Freedmen, and of the whites, at the South, make such a seed-sowing of churches imperative. The *specimen* is needed everywhere at once; the fruit will be a hundred fold in the years to come.

Education, even religious education, can be no substitute for such churches. Education itself needs the churches, and the churches education. Let us beware of the error of some Foreign Missionaries in trying to make education a basis for the gospel. A basis for its work is in the human heart. The gospel is itself complete and self-poised, and needs not to be held back for engineering to go before it. Our education to the Freedmen should everywhere itself be Bible religion first, midst, and last; all science, all learning, being in the interest of that religion, and baptized with it. Churches should spring up at all our posts of labor as soon as there are converts to

be members, and teachers to be elders. The consummate flower of all the work of the Association is the Christian church. Everything else should prepare for it, and lead toward it. Six such new churches are reported for the past year, and ten houses of worship begun, finished, or purchased. If it be possible, let more time and strength be expended in this direction. One Secretary's suggestion, that pious and promising young men be looked out and brought forward to this work, is very timely and important. We cannot wait to carry all through the collegiate and seminary course without losing precious opportunities, and permitting millions to go to their graves unblessed by such Gospel labors.

Yet, the churches should everywhere be the banner and protection of education. We should copy after our early New England Fathers, who planted the church and the school together, and produced the finest specimen of civilization the world has ever known. To meet Roman Catholicism we need wider and more rapid extension of education at the South—Catholicism, that has struck for the Freedmen on that broad field during the last few years. She proposes to inoculate the colored race with her religion by playing upon their superstitions, by manipulating their souls with tinsel, lights, music, and tinkling bells, at which devoted lips go down to kiss the floors. By Gospel education the Freedmen may be exalted above such baits and allurements. Our *present* schools and seminaries at the South are of the utmost moment to provide quickly teachers for more schools, and preachers for more churches. By all these agencies the light will shine, and, conspiring with whatever else God may kindle, shall lighten all the dark, pitiful realm rescued from the nightly pall of slavery. Revivals will prevail—eleven are reported among our freed people the last year, showing, as of old, the power of the word and spirit to convince, regenerate, and sanctify. Thus will our church-work bear its God-owned, noble part in the coming of Christ's kingdom.

W. D. Love.

Rev. Hiram Foote, of Wisconsin, from the Committee on Nominations, reported the following for officers for another year. Adopted.

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Hon. E. S. Tobey, Esq., Mass.
Samuel D. Porter, Esq., N. Y.
Rev. M. M. G. Dana, Ct.
Rev. Edward L. Clark, N. Y.
G. F. Magoun, D. D., Iowa.
Col. C. G. Hammond, Ill.
Edward Spaulding, M. D., N. H.
Rev. George B. Bacon, N. J.
David Ripley, Esq., N. J.
Rev. Wm. M. Barbour, D. D., Me.
Hon. Henry Wilson, Mass.
Rev. W. L. Gage, Ct.
A. S. Hatch, Esq., N. Y.
Rev. J. H. Fairchild, D. D., Ohio.
Rev. H. A. Stimson, Minn.
Rev. J. W. Strong, D. D. Minn.
Hon. W. A. Buckingham, Ct.
Rev. George Thacher, LL.D., Iowa.
Rev. A. L. Stone, D. D., Cal.
Rev. G. H. Atkinson, D. D., Oregon.
Rev. J. Rankin, D. D., D. C.
Rev. A. L. Chapin, D. D., Wis.
S. D. Smith, Mass.

CORRESPONDING SECRETARIES.
Rev. GEORGE WHIPPLE, Rev. M. E. STRIEBY, } 59 *Reade Street, N. Y.*

FIELD SECRETARY.
Rev. E. M. CRAVATH, 59 *Reade Street, N. Y.*

SECRETARY OF INDIAN MISSIONS.
Rev. E. P. SMITH.

DISTRICT SECRETARIES.
Rev. C. L. WOODWORTH, *Boston.*
Gen. C. H. HOWARD, *Chicago.*
Rev. G. D. PIKE, *New York.*

EDGAR KETCHUM, Esq., *Treasurer, N. Y.*
WM. E. WHITING, *Assistant Treasurer.*
Rev. HENRY BELDEN, *Recording Secretary.*

EXECUTIVE COMMITTEE.

ALONZO S. BALL,	WM. B. BROWN,	S. S. JOCELYN.
A. S. BARNES,	WASHINGTON GLADDEN,	DWIGHT JOHNSON,
J. B. BEADLE,	S. B. HALLIDAY,	ANDREW LESTER,
ED. BEECHER,	SAM'L HOLMES,	THOMAS RITTER,
HENRY BELDEN,	O. O. HOWARD,	H. M. STORRS,
J. O. BENNETT,		G. B. WILCOX,

On motion of Secretary Whipple the proposed amendment of the VI. article of the Constitution was adopted, by which the Corresponding Secretaries are made *advisory* members of the Executive Committee.

The Report on Indian Missions was again taken up, and after further discussion, accepted.

Pres. A. L Chapin, D.D., of Wisconsin, from the Committee on Foreign Missions, presented the following report, which, after remarks by Rev. W. A. Bartlett, of Illinois, was adopted:

The Committee to whom was referred that portion of the report of the Executive Committee which pertains to the Foreign Missions respectfully report that they have reviewed the statements presented and find nothing demanding the special action of the Association at this time.

When the report is printed, the special attention of the friends of Missions should be turned to what is said of the enlargement, already begun and yet more in prospect, on the African field and the relation of that work to the development of a Missionary spirit in connection with the progress of Christian education among the freedmen of our own country.

It is quite evident that three of the four Missions now under charge of the Association should still be cherished and efficiently sustained. That at the Sandwich Islands is so nearly self-sustaining as to require little more than the fostering sympathy of its American friends.

The Committee on this department of the Association's work would concur with the Committee on the Indian Missions in the suggestion that our Executive Committee confer with the Prudential Committee of the A. B. C. F. M. respecting the feasibility of a mutual transfer of Missions, with a view to a better defining and concentrating of their respective operations.

At 3 o'clock, the Association proceeded to the celebration of the Lord's Supper, Rev. S. J. Humphrey, of Illinois, and Rev. O. Emerson, of Iowa, presiding at the table.

After the Communion service, Rev. H. A. Stimson, of Minnesota, from the Committee on Systematic Giving, presented the following resolutions, which, after remarks by Mr. Stimson, Rev. Dr. Goodwin, of Illinois; Rev. Dr. Riggs, of the Da-

cotah Mission; Rev. R. B. Howard, of Illinois; Rev. Dr. Patton, of Illinois; Rev, Moses Smith, of Illinois; Rev. E. P. Smith, Secretary of Indian Missions; and Pres. Magoun, of Iowa, were adopted:

Resolved, That the Association recommends to the churches to adopt some plan of Systematic Giving, that will secure a contribution at least once every Sabbath, according to the Scriptural injunction, and also that this Association recommends that the offerings of each Church be apportioned among the various Societies recommended at Oberlin, on the basis of their relative estimated expenditures for the current year.

Secretary Strieby, of New York, offered the following, which was adopted:

Resolved, That the hearty thanks of the Association be given to Rev. Dr. Goodwin for his able, timely, and practical sermon last evening, and that a copy be requested for publication with the proceedings of the meeting.

Secretary Strieby read a letter from Rev. E, N. Kirk, D.D., of Massachusetts, President of the Association.

After Prayer by Rev. G. T. Ladd, of Wisconsin, the Association took a recess till 7 o'clock this evening,

The Association met again at 7 o'clock P.M., Rev. Dr. Patton, of Illinois, one of the Vice Presidents, in the Chair,

Addresses were made by Hon. J. V. Farwell, Rev. W. T. Richardson, U. S. Agent to the Menominee Indians, Rev. E. P. Smith, Rev. H. A. Stimson, Rev. Dr. Magoun, Rev. W. A. Bartlett, and Hon. E. P. Weston, L. L. D.

The hymn "We are living, we are dwelling in a grand, an awful time," was then sung, followed by further addresses by Pres. A. L Chapin, D.D., of Beloit College, Gen. J. K. Lewis, of Georgia, Rev. C. M. Terry, of Minnesota, and Rev. R. B. Howard, of Illinois, and closing remarks by the presiding officer.

Rev. C. L. Woodworth, Dist. Sec. for New England, offered the following, which after remarks by Secretary Strieby, was adopted:

Resolved, That the thanks of this Association are hereby offered to the First Presbyterian Church of Racine, for their Christian courtesy in opening their house of worship for the meeting of this Association,—to Rev. Mr. Sawin, for his labor of love in taking the special care of the arrangements for this meeting,—to the good families of Racine for the Christian hospitality they have so generously offered and provided, and to the choir connected with this church, for their services of song, in connection with our public worship in the house of the Lord.

After the doxology and the benediction by Pres. Magoun, the Association adjourned.

MISSISSIPPI.

TOUGALOO, Miss., Nov. 1, 1872.

Sickness in the Mission family during vacation, left us less prepared than usual for the opening of our school year. Typhoid fever and pneumonia have been in the family since my return, yet our teachers have had uninterrupted health.

How to meet the wants in medicine, and medical aid, of one hundred and twenty students, is now an unsolved problem. Thus far, the need of medicine has ben supplied by private funds. Most of these young people come to us empty-handed. We have outgrown the garments first fitted for us in the infancy of our institution.

Our old students have nearly all returned. One, whom we sent to the northern part of the State as teacher, ended his labors on earth with the closing days of his school. This faithful brother had taught day and Sabbath-school through the whole summer months, besides preaching and exhorting every Sabbath.

At the opening of school, although the new building was but partially finished, the number of scholars increased so rapidly that we were obliged to occupy it at once. Every piece of bedding I brought with me, on the return from my late visit North, has been used, and I have purchased sheeting and thirty blankets; still we are unprepared for winter.

Nearly half our seats, at table, are *backless* benches, and *stools* are used in many of our rooms. Our buildings are still inadequate, with the new temporary one, and scarcely a day in the month has passed without witnessing students sent back, after coming long distances to enter our school. Yesterday, we sent away a young lady, who came one hundred miles, at an expense of eleven dollars, only to find our school crowded to the last extreme.

These are some of our trials. We do not mind the long, tiresome, daily cares, with the numberless claims and responsibilities; or watching beside sick students at night; but to send back, to homes of ignorance and wretchedness, these pilgrims in search of a higher life, is more than our weak natures can endure.

The call for Bibles and Testaments, from the places whither our teachers were sent, during vacation, has been large. Those now on the way could be put into waiting hands in a single month. The responses received to invitations for help for this Mission, while I was at the North, did not meet my expectations. Our hearts would faint, amid the unsupplied thirst for light and knowledge, were it not for the especial favor of God that crowns the work.

Last Sabbath evening, more than a dozen young men and women publicly requested the prayers of God's dear children, that Jesus would come into their hearts and abide. Last evening, several new voices were heard among the sixty who took part in conference of one hour and a half. Our quiet, solemn services are often rendered painful by suppressed sobs from mourning souls. Yet, we thank God for these tears and heart-burnings. They are the presages of a new life; the throes of a new birth. Could you have been with us last evening, your heart would have leaped with joy. One wanted hastily to obtain an education, that he might go into the swamps of Mississippi and, by God's grace, break a hole through the shadows. Another said that where she had taught school the gross superstition was such that they they thought certain persons could not only foretell future events, but could trouble, any one they disliked, with poison, disease, or death, at their pleasure. Another added, he wanted to go where these gross superstitions originated, in Africa, or anywhere on earth, if he could honor Christ and bless men. So, from heart to heart, the fire kindled until time drove our reluctant feet to our quiet rooms.

But I must return from these bright scenes to the darker hues with which I commenced. All along the Connecticut valley, where God's sun shines brightly upon the sweet abodes of wealth and luxury, the ornaments of their parlor shelves would give us, with our hundred and twenty students, the common comforts of life. Our frugality, what some would call *rigid economy*, often amounts to painful self-denial. We have food enough, of the simplest kind, without variety. "Pork and hominy" are its staple, rice and light bread, with butter or molasses, its dessert.

We need two hundred chairs to give a comfortable supply for table and rooms; and three hundred dollars to supply wash-stands, towels, and *bedding* for the damp, chilly winter. We have never had a *carriage* to furnish a ride for a sick teacher, or tired matron (except the lumber carts that convey manure to the fields), or a *saddle*, for a stroll on horseback. You, dear brother, will bear us testimony that these facts are not given by way of complaint. Personally, we are content; but our teachers need more comforts; and our work is painfully circumscribed for want of buildings, furniture, and other essentials for a school of three hundred pupils, and more than *one hundred* boarding students.

Begging your *prayerful interest*, I am

Truly yours, H. S. Beals.

American Missionary.

NEW YORK, DECEMBER, 1872.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

OUR ANNUAL MEETING.

The meeting at Racine was one of our best. We have had larger meetings, for Wisconsin is not settled as densely as Massachusetts and Connecticut, but for a hearty entering into the spirit of our work, for the earnest grapple with its difficulties, and for comprehension of its greatness, we have had no annual gatherings that surpassed this. But the feature that above all was most precious was the deep sense of the need of the Spirit's refreshing power on the Churches and on the Mission Field.

PROPORTIONATE GIVING.

This subject which is attracting so much attention among thoughtful and benevolent people, was ably and fully discussed at our Annual Meeting. We ask a careful reading of that portion of the report of the Ex. Com. which relates to it and of the resolutions adopted by the meeting.

YOUNG COLORED MINISTERS.

We have felt for some time discouraged as to any attempt to educate the old colored ministers of the South—their age, the necessity of toil, and their prejudices are all in the way. We have seen more and more clearly that the effort must be to *train a race of young ministers.* Something has been done in this line in our schools, but the subject has appeared so important that it took the form of distinct recommendation in the report of the Ex. Com. We ask attention to this, and also to the report of Dr. Whiting on the subject. Both will be found on our pages to-day.

OUR WORK AMONG THE INDIANS.

A special interest was given to Indian affairs at our recent Annual Meeting by the presence of Sec. Smith, Gen. C. H. Howard, and Rev. Mr. Stimson, all of whom had just come from the Indian Reservations—the first from his remarkably successful work there, and the other two had witnessed the payment of the annuities from Government. Their cheering statements as to the quietude of the scenes where the payments were made, of the growing industry, the new cabins and the religious interest among these people gave abundant assurance that honest dealing and Christian instruction will yet reclaim these sons of the forest.

In this connection, we call attention to some facts to be found in another column gathered from an address of Sec. Delano; and as the recent election has placed Gen. Grant once more in the Presidential Chair, we append his brief but characteristic letter, showing that the same policy, if changed at all, only more Christian, is to be continued. The letter has had publication in nearly all the papers, but we give it as part of the history of the new departure in Indian affairs.

Letter of Gen. Grant to G. H. Stuart, Esq.

DEAR SIR:—Your favor of the 26th instant, saying that a change in the Indian policy of the Administration is reported to be contemplated, is just received. Such a thing has not been thought of at present. If the policy towards the Indians can be improved in any way, I will always be ready to receive suggestions on the subject; but if any change is made it must be on the side of the civilization of the Indian. I do not believe our Creator ever placed different races on this earth, with a view of having the stronger exert all his energies in exterminating the weak-

er. If any change takes place in the Indian policy of the Government while I hold my present office, it will be on the humanitarian side of the question.

Very truly yours, U. S. GRANT.

REV. DR. HEALY.

This earnest worker is beginning to realize returns from his efforts to raise funds in Great Britain. We have reason to hope for yet greater results. Our British friends have always been practical in their sympathies for the Slave and for the Freedmen.

EXTRACTS FROM THE

Report of the Executive Committee.

GENERAL SURVEY.

The Work of the American Missionary Association has a wide range, yet in the main is a unity. It embraces the education and religious elevation of the Freedmen, the Chinese, and the Indians · it reaches the West Indies and West Africa, Siam and the Sandwich Islands. Leaving out of account the two latter, which are nearly self-supporting, the rest are all united by closely affilliating lines; the Freedmen, the Chinese, and the Indians, are alike poor, despised and oppressed. A sympathy for the lowliest draws the Association to them. For each, like foes are to be resisted, like evils to be overcome, and like means to be employed. The colored people of America, the West Indies and West Africa, are one race, and Providence seems to be pointing clearly to the emancipated slaves of America, as a great means of evangelization in Africa. The early efforts of the Association for the slaves in America and those liberated in Jamaica, and its missions in Africa, seem to unify in it, this apparently scattered work.

THE SOUTH.

EDUCATION.

Let us glance at some of the wide-spread Christian influences emenating from these schools :—

1. They impress the *white* race with a sense of the reality of the work undertaken, as is evinced by the frequent co-operation of the public authorities with our schools for the blacks where public funds are available, and especially is this seen in the assignment of the scrip for 100,000 acres of land to the Hampton Normal and Agricultural Institute by the Legislature of Va., the lands being those granted by the National Government to that state before the war, and left unappropriated till recently. The total grant by the General Government was 300,000 acres. The Va. Legislature divided it into three equal parts—two for the white race and one for the black—and the latter portion was given to Hampton Institute.

2. These schools give to the *colored* race, a like sense of permanency, and stimulate them to hopefulness, and to self-sacrifice for education. The proof is found in the large and increasing sums of money paid by this people for tuition. Besides the payments to the schools taught by colored students, and to other institutions, the Freedmen have paid to the support of our schools $33,987.43, the past year.

3. Such Christian schools are the true levers for the elevation of the blacks. They give a Christian manhood, stimulate enlightened industry, economy and thrift; they prepare competent business, professional and public men—the leaders and inspirers of the masses, and they create the demand for an enlightened gospel and a pure Christian life.

4. This Christian elevation of the blacks is the only real basis of reconstruction in the South. Hostile peoples cannot be pinned together by bayonets, nor bound in harmony by mere laws; *mutual respect* must be the basis. The colored race can win this respect of the whites only by knowledge and moral worth. The school and the church only can give these.

Moreover, nothing will so assure the South of the kindly feelings of the North towards it, as these unselfish Christian efforts for the good of the blacks, and thus of the whole South.

CHURCHES.

The churches under the care of the Association are a *growth*, and necessarily a slow one. The Freedmen present a warm soil, already occupied by church organizations, but often so ignorant and corrupt, both in preacher and people, as to be barely better than none Our churches could only be planted where the Christian school has reared an intelligent membership. Fifty such churches are fostered by the Association, and are manifesting an increasingly rapid growth, materially and spiritually. *Six* new churches have been formed during the year, *ten* houses of worship have been either completed, nearly finished or purchased, and revivals more or less extensive, are reported in eleven localities. The new buildings have shown the liberality, enterprise and taste of the people. One instance may be cited :—The church at Marion, Ala. was organized the first Sabbath in January, 1870. In July, 1871, it determined to build, It then had 33 male members, all so poor as to have considerable difficulty in providing the means of support. The A. M. A. gave a lot worth $100, and $860 in cash. Cit zens of Marion contributed in money and work $245, friends at the North $260. The members themselves did the work and wrung the rest out of their own poverty, giving in work and money $1462. In the eighteenth week after they entered the woods to cut the sills, the house, worth over $3000, was dedicated, and of the seven houses of worship in Marion—one of them costing four times as much—this is admitted to be the best in construction and inside finish!

The revivals reported are marked by quietude, deep conviction of sin, and clear evidence of acceptance. These revivals are generally most extensive where our schools have been longest established, showing the connection of the Christian school with genuine Church work.

TRAINING OF MINISTERS.

Another and more mature development of our school and church work, will be the training of a native ministry. Hitherto, the unlettered churches have made no call for educated ministers. But the hour is coming, and the men! The churches need them and the schools are preparing them. But it will be unwise to wait, in the majority of cases, for the full course of eight or nine years. The practice so successfully pursued by our Methodist and Baptist brethren, of employing the speaking talent of the student in preaching while he is studying—thus testing and improving his gifts—can have no fitter field of trial than among the colored people of the South. They are natural orators, and some can be made useful on a shorter course of study; others may be found desiring and repaying higher culture. The A. M. A. proposes to make this trial, by selecting some of its most promising and pious students, not merely to speak in neighborhood meetings in term time, but sending them out in vacations to preach instead of to teach. In some cases their pay will be nothing, in all cases little; for they will be pioneers and church organizers among a people that are poor and not generally prepared to appreciate them. The Association will meet this difficulty, by paying the student for his preaching services an amount equal to what he might earn if he spent the vacation in teaching, say from $100 to $150. The money will be well spent, for it will at the time be educating the young preacher and the people who hear him, and will afterwards enable him to go on with his studies. But the Association cannot divert funds for this purpose from the needy work already in hand. We must

have additional means for this object. Will the churches or far-seeing individuals give us the additional sum of $5.000 this year, that we may put in operation a new instrumentality so promising for this special field in the South!

MORE MEANS NEEDED.

When we consider the vast mass of people in the South—greater in numbers than in the great West—when we think of the alarming proportion of them who can neither read nor write, of the hostility of races, of the great responsibility resting upon these antagonistic masses, and especially when we see the wide and effectual door opened there for Christian culture, and yet how few schools, educated ministers and pure churches they have—so vastly disproportioned to what is enjoyed at the West, we can understand that, without great increase of expenditure, we shall not, as patriots and Christians, do our duty to the South.

The same is true, though in a less degree, among the CHINESE in our land, while among the INDIANS, the philanthropic policy of the Government will be of little comparative value unless Christian teachers and churches shall be multiplied. Greatly increased contributions alone can meet the responsibilities of the church, and enable it to reap the golden harvests for Christ that are waving around us, calling for the sickle and the "harvest home."

SYSTEMATIC GIVING.

The hopeful sign under God for such increased contributions, is the awakening of the churches to the efficiency and feasibility of *systematic benevolence*. This plan, so blest to the giver, is the guarantee that the liberality of the church may in some good measure be developed. It is like the voice of spring, reaching not the few stately trees or favored spots of land, but starting into activity every rootlet and bud in the whole spiritual world.

Realizing, with other benevolent societies, the value of this plan, we commend it to the distinct consideration of this meeting, and to the prayerful and practical action of every friend of Christ.

SPIRITUAL REFRESHINGS.

We but re-echo the voice of all missionary societies, when we utter our prayer for a season of spiritual refreshing from on high. The whole church needs it, that its benefactions may be systematically and copiously poured forth, and that they may be given in a spirit that will carry with them the divine blessing.

All our missionary work, as well as the churches, need this effusion:—

1. The anti-slavery discussions of the last forty years were a John the Baptist call to repentance, which was followed by the war, laying the axe at the root of the tree. Then came the Christ-like mission of teachers and ministers, instructing the emancipated slaves, but the full gospel blessing will not be reached till the Pentecostal baptism shall fall upon teachers, missionaries and people, quickening all activities and giving them a power that shall bring forth new-born souls, not by scores and hundreds, but by thousands upon thousands—that shall break down all walls of caste-prejudice, so that there shall be no blacks and no whites, no North and no South, but when all shall be one in Christ Jesus; and when Africa's redeemed sons shall return to spread spiritual life and light over her long darkened and desolated lands.

2. In like manner, the incoming peoples—infidel, semi-infidel and papal from Europe, and the heathen from Asia, headed by the Chinese, should not only be welcomed by our rich soil, equal laws and free schools, but their coming should be to a pentecostal Jerusalem, that they, out of every nation under heaven, might hear the Gospel, set home

to their hearts by the power of the Holy Ghost, so that they may dwell among us, eating their meat in gladness and singleness of heart, or like the eunuch returning, baptised and instructed in the divine word, may bear the precious gift to the lands whence they came.

3. Especially is this needed for the Red Man of our forests. A new world is rising around him—coming out of the chaos of crime and cruelty—and it needs not only the power of the Government to fix the firmament of law, order and justice, but also and above all, the divine voice to call the Man into existence and the divine Spirit to breathe into him the breath of spiritual life.

We ask that special prayer be made for this object in all the devotional exercises of this anniversary, and that supplication be offered throughout the churches until the Spirit come in power.

THE INDIANS.

SOME STRIKING AND IMPORTANT FACTS IN REGARD TO THE INDIANS.

The re-election of Pres. Grant assures the nation of the continuance of the present policy towards the Indians. The subjoined facts, given by Sec. Delano in an address some months since, are so striking and important as to deserve preservation and reflection.

"I have applied to the efficient Commissioner of Indian affairs, General F. A. Walker, for certain facts connected with the Indian service, and upon his authority I assert that during the present year more than twenty-five thousand Indians have been added to the number of those directly under the control of the Government. During the three years of the present Administration, more than eighty thousand Indians have been brought to agencies and placed under the care and supervision of Indian agents. Not to exceed fifty thousand Indians are still roaming beyond the supervision of their agents, notwithstanding the immense extent of territory which yet intervenes between the settled portions of the country. It has become almost a certainty that the coming year will see the number of roaming Indians so far reduced that, substantially, the whole Indian race within the United States will be settled upon reservations. These reservations are located with reference to allowing the freest development of railroad communications, the largest extension of agricultural settlements, and the safety of the white citizens. They are also located with a view of securing the best interests of the aboriginal population, and in order to afford the members of that unfortunate race opportunity to learn the arts and customs of civilized life, and I trust, in the end, to participate in the happy destinies of the American people. Such a result would be well attained at any expense, for the free development of railroad communications and the extension of our settlements is of incalculable value merely from a pecuniary point of view.

Of the 293,000 Indians within the limit of the United States, exclusive of Alaska, according to the best estimate which it is possible to form, 130,000 are now supporting themselves upon their own lands, receiving absolutely nothing from the Government beyond the interest of their own money or the annuities granted them in consideration of cession of their lands. The lands which thay have ceded have been sold by the Government to actual settlers at three, five, ten or twenty times the amount paid the Indians for them.

The aggregate cost of the subsistence of the 113,000 Indians at agencies, who are in whole or in part, often in a very small degree, subsisted by the Government, was, for the past year, $2,446,000, including the excessively high charges for transportation of supplies which prevail in those distant regions. The fact that this sum divided among 113,000 In-

dians gives an average of only $21,50 per head, is sufficient evidence that large numbers of these Indians are already closely approaching the condition where they will be self-supporting, while others are learning the rudiments of the mechanical or agricultural arts.

Fifty or sixty agents, with a force of employees, carpenters, blacksmiths, farmers, millers, and teachers, to the number in all of 900, are engaged in the work of instructing these people to break up their own lands, build their own fences and cabins, saw their own lumber, and grind their own corn, as well as to speak in our language and write in our alphabet.

The cost of so great an enterprise is necessarily heavy, but it is nothing compared to the cost of a month of general Indian war. It must also be remembered that war necessarily interrupts the progress of railways as well as the settlements of our country, and renders insecure the lives of those who live on its frontier.

The total amount appropriated for the Indian service in the fiscal year ending July 1, 1872, including all deficiency appropriations, was $6,055,774,69. Of this sum $1,277,997,66 was appropriated only in the sense that it gave the administrative officers of the Government authority to pay or to expend in behalf of the Indians moneys belonging to them. These moneys were the price of the cession of many a hundred million acres of land, now covered by the farms and factories or the cities of the whites.

Moreover, of the sum appropriated, considerable in excess of $300,000 remained unexpended at the close of the year, reducing the actual expenses of this gigantic service below four and a half millions of dollars.

Single wars of the United States with single tribes of Indians have cost the treasury ten, twenty, thirty, and forty millions of dollars. The report of the Commissioner of Indian Affairs for the year 1868 reaches the conclusion, that *every Indian warrior killed in the Florida war, the Sioux war of* 1852 *and* 1854, *and the Cheyenne war of* 1864, *cost the Government a million of dollars and the lives of twenty white men.* This is the cost of wars with single tribes, and the worst of it is, *that these wars have never settled anything.* The Indians still remain, either to be annhilated by force of arms, at such enormous expenditures of blood and treasure, or else to be pacified by conciliatory actions, won over by kindness, knit to us by constant good offices, assisted to a condition of self-support, and in the end made one with the whites by mutual sympathy and by a common devotion to a common country and the same Heavenly Father.

Let those who, from lack of correct information, are incredulous; *let those whose desire for punishment or revenge has been aroused by exaggerated accounts of Indian depredations;* let those who wish to change the present policy in order to renew again a host of faithless agents and contractors to plunder the ignorant savage, and rob him of the aid and beneficence of the Government; and, finally, let those who desire war that they may reap the rich profits which its large and necessary expenditures afford, ponder these facts, *and answer before God and a Christian nation whether they will, if they can, destroy the present policy of peace, justice and progress, and restore the former system of cruelty, robbery, inhumanity, war, bloodshed, and crime.*"

MISCELLANEOUS.

Marching Orders.

In a letter to the Missionary House, Dr. Osgood uses very plain language, which must strike the reader as not unreasonable, in the appeal which it makes to the consciences and Christian zeal of

young men looking for a field of usefulness:

"I cannot understand why so *few* are ready to enlist in mission work. That the work is hard, and at times discouraging, I am aware, but is that any reason why it should be neglected?

"If the question presents itself in this form—Where can I exert the greatest influence for the cause of Christ; where are there the largest numbers who never have heard the story of Christ and his love? it seems to me you would not have to seek for men: but rather to select from those who would *offer* to enlist in behalf of China.

"There are very many who live in China to fill official stations, and not a few who come to buy and sell. Is it true, that none of the students of Andover, Bangor, or Union Seminary are willing to receive a commission from the Lord Jesus? What if there are *marching* orders with it?—We sing—'I am a pilgrim here, heaven is my home' or, 'Jesus I my cross have taken, all to leave' etc. But I must close. I can only wonder, why it is that none can hear a call to China. I learn from the papers that Mr.—— has accepted a call to——, salary $1.500; or Rev. Mr. X. to the flourishing church at K—— with a salary of $3 000. But none seem to hear the call—"Go ye into all the world (even to Foo chow) and preach to every creature."

—•—

AT HOW MUCH DO YOU VALUE THE "GOSPEL?"

There is, on the borders of Connecticut, a small town, which though weak and feeble, still with the help of the "Home Missionary Society" supported a minister, and maintained regular divine worship.

About the time when it became necessary to pay the minister's salary, there moved into the place a man who gained his living by carting coal and other similar labor. It was noticed that this man was very regular in his attendance upon church, and was never absent from the prayer meeting; but in a pecuniary point of view, he was not considered a very valuable acquisition.

It was the custom, when the salary was due, for one of the deacons to collect all he could from the people, and to obtain the balance from the Home Missionary Society. In accordance with this custom, one fine morning, Deacon A——, a man of considerable means and considerable penuriousness, started forth, subscription paper in hand, to see how much he could squeeze out of the parish for the support of their minister. The first person he met was the above mentioned coal carter, moving along the road with a load of that material. The deacon considered within himself that it might be worth while to ask him to contribute, (seeing that he was a good sort of a person, and every little helps,) and so accosted him with,

"Good morning, Mr. B——, are you willing to give anything towards the support of our pastor?" at the same time handing him the subscription paper.

The man stopped, stood thoughtfully a moment or two, drew a pencil out of his pocket, and with his dirt-begrimmed hand headed the list with the sum of $50.

The deacon was so taken by surprise that he could hardly believe the evidence of his eyes. And thinking the man had made a mistake, and not wishing to take advantage of him, asked him, "Did you not mean that for fifty cents?"

The coal-carrier turned, and drew himself up to his full height, and with great earnestness replied,

"I do not value the Gospel at fifty cents a year."

This answer placed the case in a new light. The deacon went immediately to the pastor, related the incident and said: "If that man can give $50, I can give $250."

The same spirit actuated the rest of the church on hearing the story, and in a few days the salary was raised by the people themselves, without the necessity of applying for outside aid.

Reader, it becomes you to consider the question suggested by this incident, "How much do you value the Gospel at?" for upon the answer may depend your fate for eternity. If by a whole-souled Christianity you prove that you have consecrated time, influence, money, all that you have and are to the service of the Master, at that dread hour all will be well. But if not, then this question may well startle you. For according to your valuation of the claims of Christ here, will be His valuation of your services there.

K. R. A.

Rel. Herald.

ITEMS.

WHICH PAYS THE BEST?—It is stated that a national war vessel, completely equipped and manned for service, costs more than Harvard University with all its different departments; that its annual expense would support four such institutions as Harvard, and that eighty per cent. of our taxes are required by our military expenses.

PRAYING FOR MORE LABORERS.—The Archbishop of Canterbury has designated December 20 as a day for earnest intercession to the Lord of the harvest, according to his injunction, to raise up missionaries for foreign lands.

THE VEIL REMOVED.—A delegation of intelligent Jews have recently visited Palestine, to investigate the condition of the 16,000 of their co-religionists living there. They report that they have no visible means of support, but spend their time in idleness, praying and Talmud-reading, and foolish pining and sighing in the ruins of the Temple, eking out a miserable existence by the charity of the Jews of Europe, America, and Australia. The "Jewish Times" of New York regards their report as an additional argument against the folly of encouraging the emigration of the Jews to a country "which has no other claim than that of a venerable monument of the past," and recommends the removal from their prayer-book of petitions for the restitution of the Holy Land to Israel and the rebuilding of the Temple: considering it "not only a folly but a crime to feed the sickly imagination of poor, ignorant people, by the hallucination that any one spot on earth has a greater value than another in the eyes of God."

THE EASTERN AFRICAN SLAVE-TRADE.—Dr. Livingstone finds the African slave-trade perhaps as barbarous and cruel as it ever was in West Africa. In one of his letter he says:

"The whole traffic, whether on land or ocean, is a gross outrage on the common law of mankind. It is carried on from age to age, and in addition to the untold evils it inflicts, it presents almost insuperable obstacles to intercourse between the different portions of the human family. This open sore in the world is partly owing to human cupidity, and partly to ignorance of the more civilized of mankind of the blight which lights chiefly on the more degraded. Piracy on the high seas was once as common as slave-trading is now, but as it became thoroughly known the whole civilized world rose against it. In now trying to make the Eastern African slave-trade better known to Americans, I indulge the hope that I am hastening, though in a small degree, the good time coming, when slavery as well as piracy will be chased from the world."

THE FAMILY.

THE TRINITY.

"Little girls," said Miss Bell, to her Sunday-school class, "what do you understand by the Trinity?"

"Three persons in one God; the Father, the Son, and the Holy Ghost," answered the children.

"Do you understand how there can be three persons in one God, and all equal?" asked Miss Bell.

"No, ma'am."

"Do you think any one does?"

"I suppose you do, ma'am," said Sophie.

"No," said Miss Bell, "I do not understand how the Father, the Son, and the Holy Spirit are one; and perhaps I never shall, even if I get to heaven.

"You don't understand how the flowers grow; or how one kind of seed always produces one kind of flower. You know the sun and the rain make the grain grow, but *how* you cannot tell.

"An old lady in one of our quiet villages saw the telegraph posts, and the wires passing through the village. And she said, 'They tell me that thing carries a message from New York to Boston in no time at all; but I don't believe it, and I never will believe it. It is not possible.'

"One day a letter came to the old lady, and on opening it she found it was a message by telegraph, saying, 'Your son Robert is very ill; come immediately.' She asked a great many questions as to how the message came; and when she heard that the 'wires' brought it, and when she saw the date only an hour before the time that she

was reading it she said, 'It is a hoax. It isn't possible a message could come to me that way.'

"So she stayed at home. The following day she got a letter saying, 'Robert has just breathed his last. Oh, how he longed to see his mother! We telegraphed to you to come, and if you received it, and had started immediately, you might have seen him before he died.'

"Sorely the old lady reproached herself! After that, she did not refuse to believe a thing which she could not understand.

"Now, we have the Word of God telling us of many things which our poor weak minds can no more understand than the old lady could the telegraph, or the little fly who crawls on my book can understand the words printed there; but we know that they are true because theGod of all truth tells us they are. We have only to believe, and in many cases we must be contented not to understand; saying with the Psalmist, 'Such knowledge is too wonderful for me; I cannot attain unto it,"—*Young Reaper.*

A BLACK HERO.

The following incident in the fatal collision of the Niagara with the Post Boy on the Mississippi, was related to the Rev. J. W. Alvord by an eye-witness:—

The two steamers struck, and the Niagara immediately careened and began to sink. The wildest consternation was at once universal. Ladies rushed to and fro with piercing screams, imploring the men to help them. But no means seemed at hand, and each sought his individual rescue.

At this fearful moment a negro boy—one of the crew—was seen quietly lashing a long and stout rope round his body, at the other end tying a stick of wood in its center.

Instantly, with this apparatus he threw himself into the river. Turning on his back, the stick drifted to the rope's end; and, calling upon two ladies who stood on the edge of the boat—one with a child in her arms—he urged them to spring and catch either end of the stick. Horror stricken, they hesitated. The negro lay calmly on the waves, and in tones of confidence told them it was their only hope, insisting that he would carry them safely to the shore. For another instant they hesitated; but gathering courage from his self-possession, and realizing that it was their last moment, they took the leap, and both succeeded in grasping the stick. Turning quickly, to prevent their seizing him, the heroic fellow struck out, with strong muscles, for the land. The rapid current was well nigh resistless; but he wrestled manfully with his burden. The energy of despair kept them to their hold, and at length their feet touched bottom. Both ladies, with the clinging little one, were saved. Many witnessed this feat. It exhibited not only a cool, unparalleled bravery, but was wholly disinterested; both ladies were strangers. It should be added that the boy lost his own trunk, with his best clothing, and three hundred dollars in money, to sink with the wreck. —*The Child's Friend.*

Answering Father's Prayer.

A son hearing his father pray for the missionary cause, especially that the wants of the missionaries and missionary institutions might be supplied, said to him, "Father, I wish I had your money." "Why my son? What would you do with it?" asked the father. The son replied, "I would answer your prayers."

God will not do for us what we can do ourselves, nor answer the prayers which we can answer ourselves.

BOOK NOTICES,

THE JUBILEE SINGER'S CAMPAIGN FOR $20.000. By Rev. G. D. Pike, Boston: Lee & Sheppard, pp. 160.

Many eloquent pens have told the story of the crushed slave. In the volume before us, we have a graphic sketch of one of the most interesting examples thus far given, of their uprising as Freedmen. All their efforts in this direction will be watched with interest, and the record is worth preserving.

The story of these Jubilee Singers, in its mere outline, is pretty well known and is soon told: In Fisk University, Nashville, Tenn., (a colored school under the care of the American Missionary

Association,) some pupils were found possessing more musical gifts than usual even for their race. Mr. White, an officer of the University, and an enthusiast in music, was not long in discovering and training this talent. Moved by the great pecuniary needs of the Institution and by a strong faith, he brought his choir North, where, after many discouragemements at the outset, their career became an almost continued ovation and ended in realizing $20.000, over all expenses!

But this statement is only the bare outline which this volume fills up with sketches of the lives of the Singers, with examples of the heroic faith and self-denying struggles of Mr. White, and with the trials and triumphs of the troupe. The author is Rev. G. D. Pike, Dist. Sec. of the A. M. A., who, during the latter part of the campaign, acted as managing agent for the Singers, and whose indomitable energy and careful economy contributed in no small measure to the financial success of the enterprise. The book was prepared, as Mr. Pike tells us, "for the purpose of answering numerous questions about the Jubilee Singers."

The plan of the book is unique. Mr. Pike, who was sick, and the singers who were worn out with their labors, had retired in the summer vacation, for rest and drill, to a quiet old town in Mass. The various portions of the book are reports of conversations with Mr. Pike's doctor, or of narratives given in the doctor's parlor, or of familiar addresses to the people of the village. Whether these persons or addresses are fact or fancy, even the editorial *we* are not presumed to know. The first chapter gives the history of the American Missionary Association, not indeed in dry detail, but as it was called forth in a ride with the doctor while visiting his patients. The interspersed remarks of the doctor are always bold, often original and poetic, as witness the following:—

"I often think of these things," said the doctor, "and feel that we are living in the most blessed days the world has seen. Sometimes, when I am attending an evening's entertainment in some spacious hall, I get a conception of the possible revelations of the future. I notice, on entering, how dim and shadowy everything appears. People are massing together, but you cannot recognize even your friends in the distant part of the house. The splendid paintings, the statuary, the carving, and the frescoed ceilings are obscured by the darkness till the time comes for the entertainment to commence—till the distinguished personage of the evening, with his attendants, arrives. Then, by one turn of the janitor, on flashes the light, and every person and thing appears with all the beauty and gladsomeness the heart could wish. So, I think, it will be in the visible church. The multitudes are gathering. One workman may not see another, eye to eye, as yet. The ten thousand adornments and accessories that will gladden the millennial morning are hidden in the darkness. Nevertheless, the beautiful mosaics of the heavenly walls, the golden candle-sticks, and the harps of gold, are all there. The great table for the marriage supper is being spread, and the garments, pure and white, are almost ready. When the fullness of time shall come, when He shall appear with all His holy angels, with one turn of Providence it shall be light."

The story of the Singers is told by themselves at evening gatherings at the doctor's, and, as may well be supposed, constitute an important feature of the book. We select one almost at random—that of Benj. M. Holmes.

"I was born," he said, "on tne 25th of September, 1846, or 1848, at Charleston, S. C. My father taught me my letters. In 1853, I was bound as an apprentice to Mr. Weston, a colored tailor. I was so small then I could hardly see over the bench. I studied all the signs, and all the names on the doors where I carried bundles, and asked people to tell me a word or two at a time; till, in 1860, I found I could read the papers. My mother told me if I would learn to write she would give me a gold dollar. A part of my duty was to sweep the store in the morning, and I took some time to look in the measuring books to see how the writing letters were made. In this way I learned to write. On Sundays, in 1860, the men in the store hired me to read the New York *Tribune* or *Herald*. I did not care much for the news myself; only, the better the news, the more they paid me. In 1862, the Yankees were near Charleston, and our owners wished to take us to the country. As we were not inclined to go, we were privately sold to a trader. During the day we were kept in the slave mart, ready to be examined, and were fed on cow's head, boiled grits, and rice; at night we were locked up. I read the papers to the keeper, and in consideration for that, he would give me permission to go down on the wharf in the morning, and I never failed to look for the Yankee boats. I read Lincoln's Proclamation in the prison. Such re-

joicing as there was then! One old man held a prayer meeting right there in the mart. I was finally sold to Mr. Kaylor, who gave me five dollars, told me to go and bid my mother good-bye, and meet him at the depot; but the trader would not allow me to leave the pen. The next day Mr. Kaylor took me out himself, granted me a few hours with my friends, and then sent me on to Chattanooga. Here he first hired me out at a hotel, and then took me into his own store. He seemed to have great confidence in me, for he often said: 'I'd trust any part of my business to Ben.' In 1863, he and all his clerks were conscripted, and I ran the store myself for a day and a half, when he and one clerk were exempted. I remained here till December, 1863. Then the Yankees came into Chattanooga and pressed many of the colored people into their service. We were determined to have an interview with the Yankees, and so slid away quietly and were pressed into service with the others. I engaged myself as servant to Jefferson C. Davis, of the Fourteenth Army Corps, and continued with him until March, 1864. Then Mr. Kaylor offered me thirty dollars a month to return into his service—I was receiving but ten at the time—and he placed me in his store at Nashville. My next experiment was as clerk to a colored barber, at sixty dollars a month. I had learned to make change, though hardly know how the knowledge had come. I was in this place two years, and thinking all the time about going to school; but when I mentioned it to my employer, he promised to take me in as partner if I would remain a year longer. He died shortly after; but, before his death, sold out to me in a deed of trust, to pay certain debts. He made me administrator—the first colored administrator in the State of Tennessee. Our expenses had been four thousand a year, our rent one thousand. There was a mortgage on furniture and fixings, and the estate proved insolvent. I came out three hundred dollars in debt and quit the business. In 1868, I went to Fisk University; was then in Ray's first part in arithmetic; in two months' time I was promoted to the High School. I taught school a little, while a slave, but first for the State in 1869. This was in Davidson County. I averaged sixty-eight scholars, and had the promise of thirty dollars a month; but a hundred and fifty dollars are still due me from that county. In the fifteenth district, I averaged over forty scholars. Here a shot came into the room one day while I was hearing a class, but the source was never ascertained. I returned to Fisk University, studied history, Latin, practice of teaching, and analysis. At this time, I joined the church connected with the University and was appointed deacon. My next school was about eight miles from Nashville. I usually walked home on Friday evening, to attend the literary society connected with the University, worked at my tailor's trade on Saturday, making from one to three dollars a day, and returned on Saturday night, or Sabbath morning, in season to conduct my Sunday-school, and felt that I lacked neither work nor exercise."

But the chief attraction of the volume lies in the story of the Campaign itself—the heroic faith and the unconquerable perseverance of Mr. White, on whom the whole responsibility rested at first—the discouragements—meagre audiences—accumulating debts—the insufficient clothing of the Singers as the winter came on—their rebuffs on the railroads—their scandalous expulsion from hotels on account of their color—and then when the tide turned, when Beecher, Cuyler, Burchard and others gave their hearty approval—when audiences filled the largest halls, when presents flowed in from delighted listeners—these things make the charm of the book, and cannot be given in a brief notice. The reader must buy the volume and read for himself, and we are sure he will be thankful for the treat. We at least have risen from the perusal with increased faith in God, and in the ultimate elevation of the Freedmen in America.

THE BLACK MAN OF THE SOUTH AND THE REBELS; or, The Characteristics of the former and the recent outrages of the latter: by Charles Stearns.

In 1866, Mr. Stearns purchased a plantation near Augusta, Ga., and went himself to superintend it. This book gives the result of his observations. Nothing is claimed for the style in which it is written, but the narrative of his personal experience is graphic, and his portraiture of the prominent characteristics of the black men in Georgia may be impartial, from his stand-point among the more degraded plantation hands. But those of his readers who have seen the blacks in more favorable conditions, will disagree with him in regard to the proportion who are disbelievers in the Bible, and attribute to the colored race a better character, both for benevolence and gratitude.

The author speaks in high commendation of the good resulting from the Freedmen's Schools of the A. M. A. in the South. Even among the degraded plantation hands, he finds a wonderful eagerness for the primer.

His picture of the moral destitution of the blacks is *very dark*, in its application to the whole race *too* dark: but his argument therefrom for the extension of missionary work among them is very clearly drawn.

RECEIPTS

FOR OCTOBER, 1872.

MAINE, $181.43.

Auburn. J. C. Haskell	5 00
Bangor. First Parish Ch	21 40
Bucksport. F. A. Spofford and Mrs. Ruby Lord, $10 ea	20 00
Bristol. Wm. Hunter	5 00
Hallowell. Cong. Ch $60.48 and Sab. Sch. $15., to const. Miss Emma French and Ben. Tenney, L. M.'s	75 48
Holden. Daniel Farrington	4 00
Lincoln. Cong. Ch	5 05
Monson. Rev. R. W. Emerson	20 50
Newport. "Marella"	2 00
North Waterford Cong. Ch	6 00
Wells. Cong. Ch	17 00

NEW HAMPSHIRE, $61.15.

New Boston. Mrs. S. M	25
Pelham. Cong. Ch. $45.40, Dea. T. G. 50c.	45 90
Swanzey. Rev. Charles Willey	10 00
West Campton. T. J. Sanborn	5 00

VERMONT, $192.52.

Bennington. Second Cong. Ch	29 63
Chester. A. D	1 00
Danville. Cong. Ch	19 30
East Hardwick. Cong. Ch	19 00
Saint Albans. Second Cong. Ch	4 00
Sheldon. Cong. Ch. and Sab. Sch	38 59
Westminster. Rev. Alfred Stevens *for Allemance, N. C*	10 00
Wilmington. Cong. Ch	11 00
—— "A Friend"	60 00

MASSACHUSETTS, $2,583.92.

Arlington. John Field	500 00
Ashburnham. First Cong. Ch. $50. bal. to const Dea. Newton Hastings and Rev. L. S. Parker, L. M's., Marshall Wetherbee $5	55 00
Ayer. Mrs. Charlotte A. Spaulding, *for Ladies' Hall, Berea C*	50 00
Boston. Union Cong. Ch	28 90
Bridgewater. Central Sq. Cong. Ch	89 70
Charlestown. Ladies' Freedmen's Aid Soc., to const. Miss Mary Kent, L. M	30 00
Chelsea. Mrs. H	50
Dracut. "A. H."	5 00
East Bridgewater. Cash	2 00
East Granville. Cong. Ch	25 00
East Hampton. First Cong. Ch. $63.85.—"Friends" $20.25, by Clara Putnam *for Allemance, N C*	84 10
Fitchburgh. Rollstone Ch. to const. Mrs. Mary Tolman, Mrs. C. D. Wheeler, Mrs. Chas. Wilson and Mrs. Josiah Spaulding, L. M's	133 50
Foxborough. Cong. Ch. $52.58 and Sab. Sch. $50	102 58
Grantville. Cong. Ch	98 95
Greenwich. Cong. Sab. Sch	16 68
Harvard. Cong. Ch	69 00
Hatfield. "Friends" *for a Pupil, Howard U*	50 00
Hubbardston. Cong. Ch	11 00
Lunenburgh. Cong. Ch	2 25
Malden. Mrs. C. Heath *for Scholarship Straight U*	100 00
Natick. Cong. Ch	262 70
Newton Centre. "Merry Workers" *for Pupils Atlanta U*	100 00
Northborough. F. M. H	1 00
North Bridgewater. Rev. R. G. S. McNeille, *for Atlanta U*	10 00
North Brookfield. A. W. Johnson *for Atlanta U*	5 00
Palmer. Second Cong. Ch	6 25
Pepperell. Cong. Ch	17 00
Shelburne. Cong. Sab. Sch. *for a Teacher*	51 75
Springfield. First Cong. Ch. $51.67, North Cong. Ch. $25.13.—First Cong. Ch. Sab. Sch. and "Friends" $30.46, *for Allemance, N. C.*—Amanda A. Hooker $2	109 26
Stoneham. J. K. B	1 00
Sutton. Cong. Ch	25 00
Westborough. Ladies of Cong. Ch. $2.50 and Bbl. of C	2 50
West Brookfield. First Cong. Ch. $173.80 to const. Miss Isabelle Morey, Miss Mary J. Jones, Mrs. Susie Eddy, Mrs. Albert Gilbert, Miss Carrie R. Henshaw, Miss Emma Gilbert, L. M's.—Young People of Cong. Ch. $20. *for Pupil Atlanta U.*—C. H. Jackson $25. *for Talladega C*	218 80
Westford. Union Ch	9 50
Westminster. Estate of Myra Cowee, by H. G. Whitney, Ex	300 00
Williamstown. "Old Ladies" 4 pair of worsted cuffs	
Worcester. Ephraim Beaman and Wife	10 00

RHODE ISLAND.

Providence. Mrs John F. Dyer *for Sandwich Islands Mission*	57 00

CONNECTICUT, $2,833.21.

Avon. Cong. Ch. ($30. of which to const. Hellen Webster, L. M.)	51 00
Berlin. Second Cong. Ch	113 75
Bridgewater. Cong. Ch. to const. Dea. Elijah S. Canfield L. M	30 25
Cheshire. Mrs. Edward Bull $30., Cong. Ch. $23.50	53 50
Ellington. Cong. Ch	65 25
Farmington. Cong. Ch. ($300. from Henry D. Hawley, $60 of which to const. Rev. Daniel W. Teller and Thompson T. Hart, L. M's.)	465 15
Killingly. Miss E. F. Jencks *for Atlanta U*	5 00
Marlborough. Geo. H. Lord	5 00
New Haven. Center Ch. $166.20 *for Chapel, Montgomery, Ala*—"A Friend" $60., Rev. J. G. B. 50c	226 70
New Hartford. Caleb C. Goodwin	50 00
North Haven. Mrs. Miles Bradley	5 00
North Guilford. Miss Sophia M. Bartlett	5 00
Norwich. Broadway Co g. Ch. $308.07—Mrs. Stephen Coit $200. *for Atlanta U*	508 07
Putnam. Second Cong. Ch. and Soc	65 27
Somers. Cong. Ch	37 60
South Windsor. First Cong. Ch	48 11
Unionville. Cong. Ch. *for Straight U*	27 82
Waterbury. Second Cong. Ch	327 03
Westford. Cong. Ch	5 00
West Meriden. P. G. Tuttle *for Straight U*	50 00
Weston. Rev. Z. B. Burr to const. Albert D. Penney, L. M	30 00
Wethersfield. Estate of Ebenezer Stillman, by H. A. Stillman	500 00
Windham. First Cong. Ch. to const Geo. Potter and John W. Tibbitts L. M's.	77 06
Windsor. First Cong. Ch	81 65

NEW YORK, $534.05.

Brooklyn. Rev. Joel Mann $5., Cash $5.	10 00
Champlain. First Presb. Cong. Ch	7 29
Clinton. S. W. Boardman, Sen	2 00
Deansville. Warren Gates	5 00
Deer River. Cong. Ch	5 00
Dryden. Mrs. Lucy B. Eastman $15., Geo. D. Pratt $5., Mrs. Joseph McGraw and Daughters $3., O. S. Clark and Miss Mary Cady $2. ea., 4 Individuals, $1. ea., Others $2 31	34 56

Elma. Mrs. E. S. A. Bancroft..... 5 00
Gouverneur. Wm. Thompson..... 5 00
Kendall. Mrs. J. P. Fisher..... 10 00
Lisbon. First Cong. Ch..... 23 70
Marcellus. Erastus Loomis $2., 3 Individuals $1. ea., Others $2..... 7 00
McLean. Dr. C. Chapman and Wife..... 6 00
New Concord. Rev. J. H. Bevier, by C. V. W. Bevier..... 100 00
New York. Mrs. Caroline P. Stokes $108. *for Pupils Atlanta U*—"A Friend" $50. *for a Teacher*. Mrs Stephen Griggs $50.—Miss J. S. Woolsey $25. *for R. P.*—Daniel D. Anderson $10. "A Friend of Jesus" $5..... 248 00
Ogden Center. Mary E Dyer..... 5 00
Palmyra. Mrs. M. A. Woodward to const. JOHN LILLIE L. M..... 30 00
Poughkeepsie. First Reformed Ch. *for Pupils Atlanta U*..... 25 50
Williamsburgh. Mrs. Rev. Geo. Hollis.... 5 00

PENNSYLVANIA, $128.50.

North East. B. T. Spooner..... 5 00
Norristown. Mary W. Cooke..... 10 00
Philadelphia Rev. George Morris $100. *for a Teacher*.—B. C. 50c..... 100 50
Springfield. B. K. A..... 1 00
Tunkhannock. A. S Dana..... 2 00
West Alexander. Thomas McClery..... 10 00

MARYLAND.

Baltimore. Cong. Ch..... 336 73

KENTUCKY.

Berea. "A Friend"..... 10 00

TENNESSEE, $1,471.28.

Memphis. Le Moyne Inst..... 229 40
Nashville. Fisk University.....1241 88

GEORGIA.

Atlanta. Rent $100., Sale of Land $53 75., Proceeds of Concert by S. B. Morse $11.50., Atlanta U. $8.25., Andrew Lee $5., Isham Lewis $3., McKeir's Chapel $3., Joseph Hankerson, Peter Winbish, J. B. Fuller and Wm. Carter $2. ea., J. A. $1., Other Sources $3..... 196 50

ALABAMA, $100.15.

Marion. Sale of Land $20., Other Sources $5.50..... 25 50
Talladega. Talladega College $69., Union Ch. $5.65..... 74 65

LOUISIANA.

New Orleans. Public Sch. Fund $95 35, Freedmen $2.80..... 98 15

MISSISSIPPI.

Columbus. J. F. Bascom..... 5 00

MISSOURI.

Brookfield. C. E. Rand..... 2 00
St. Louis. Mrs. W. G. Webb *for Tougaloo* and to const. MR. W. G. WEBB, L M..... 30 00

TEXAS.

Kiddo. Sab. Sch. by Mrs. E. K..... 1 25

OHIO, $325.40.

Bellevue. S. W. Boise..... 5 00
Brownhelm. Cong. Ch..... 37 40
Cincinnati. Judge B. Storer $25.—Rent $20 *for Berea C*..... 45 00
Claridon. Emery Goodwin..... 5 00
Elyria. Samuel Brooks $6., Mrs. Hannah Brooks $4..... 10 00
Geneva. M. A. Anderson..... 1 00
Oberlin. ESTATE of A. Bailey..... 70 00
Painesville. First Cong. Ch. ($10 *of which for Straight U.*..... 103 47
Rockport First Cong. Ch..... 6 00
Tallmadge. Rev. John Seward and Wife $25. *for room Talladega C.*, Cong. Sab. Sch. $10 *for Talladega C*..... 35 00
Toledo. Hon. John Fitch $5. and E. A. 53c. *for a Teacher*..... 5 53
Warrensville. Mrs. M. Walkden..... 2 00

ILLINOIS, $265.08.

Chicago. Mrs. L. R. Moody $20., "A Friend" $10.—Thomas Lord $25. *for room Talladega C*..... 55 00
Granville. Cong. Ch..... 81 00
Hanover. Rev. F. R. Mastin..... 5 00
Lawn Ridge. R. W. Gilliam..... 5 00
Malden. Cong. Ch..... 103 76
Oneida. Cong. Sab. Sch..... 12 32
Plymouth. Mrs. A. H..... 1 00
Port Byron. Cong. Ch..... 2 00

MICHIGAN, $55.96.

Detroit. M. A. E..... 50
Dowagiac. H. Selleck..... 10 00
Grand Haven. Rev. E. V..... 50
Hillsdale. Mathews Joslyn..... 10 00
Lansing. Plym. Cong. Sab. Sch..... 24 46
Richland. Dea. S. Mills *for Chinese*..... 5 00
Tekonsha. G. & W. H..... 50
Warren. Rev. J. L. Beebe..... 5 00

WISCONSIN, $565.50.

Eldorado Mills. Daniel Clark..... 12 00
Milwaukee. Spring St. Cong. Ch..... 49 00
Palmyra A. W. D..... 1 00
Pine River. First Cong. Ch..... 3 50
———. "A Friend," *for Waldensian Mission Church, Rome, Italy*..... 500 00

IOWA, $86.

Bowens Prairie. Miss M. W..... 1 00
Castalia. Mrs. Pamelia W. Baker $15., W. H. Baker, Jr., F. H. Baker, A. D. Baker, E. W. Baker, G. R. Baker and A. C. Baker $6. ea., W. H. Baker and Mrs. Lucy Dean $5. ea..... 61 00
Monticello. Mrs. L..... 50
Tabor. Cong. Ch..... 8 50
Washington. D. P. Sturgis, bal. to const. MRS. NANCY STURGIS L. M..... 10 00
Waterloo. Rev. M. K. Cross..... 5 00

MINNESOTA, $148 71.

Faribault. Plym. Cong. Ch. (ad'l)..... 37 75
Hamilton. Rev. R. S. A..... 1 00
Minneapolis. Plymouth Ch. $20.94., Plym. Ch. S. S. Miss. Soc. $72.02..... 92 96
Wabashaw. Cong. Ch..... 17 00

CALIFORNIA, $12.40.

San Francisco. Chinese..... 8 00
Stockton. Rev. J. C. Holbrook..... 4 40

DOMINION OF CANADA.

Yorkville. A. H..... 1 00

SCOTLAND.

Kilmarnock. John Stewart, *for a Teacher*. 100 00

GREECE.

Piraeus. Rev. Fisk P. Brewer, U. S. Consul..... 2 00

Total, $10,384.89

WM. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.

2. CLOTHING, of all kinds, for the suffering Freedmen.

3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.

4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat —will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed *to your post-office.*

2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes.*

3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO. C. H. Howard, 202 West Madison St.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.